THE

WEEKLY ENTERTAINER.

For MONDAY, February 23, 1801.

Melancholy Statement reſpecting the late William Cowper, Eſq.

[From Mr. Greatheed's Funeral Sermon on that ingenious Poet.]

MR. COWPER was born of reſpectable parents, and related to many families of great affluence and noble rank. He was educated for the bar, and eventually poſſeſſed an appointment highly lucrative and honourable. In holding this ſituation, however, it would be occaſionally neceſſary for him to appear at the bar of the Houſe of Lords; and, ſuch was his natural timidity and dejection of mind, that he could not bring himſelf to comply with this part of his duty.

Several affecting circumſtances occurred to increaſe the agony of his mind, while revolving the conſequences of relinquiſhing the poſt to which he had been nominated; and he wiſhed for madneſs, as the only apparent means by which his perplexity and diſtreſs could be terminated. A deſperation, of which few among mankind can form a ſuitable conception, but which it may be hoped many will regard with tender pity, drove him to attempt ſelf-murder; and the manner of his preſervation in life, or rather his reſtoration to it, indicated an unuſual interpoſition of the Providence of God. His friends no longer perſiſted in urging him to retain his office. It was reſigned; and with it his flattering proſpects vaniſhed, and his connections with the world diſſolved.

From this period he appears to have laboured under the moſt unhappy alienation of mind, combined with the moſt

gloomy views of religion; ſo far, at leaſt, as related to his own future ſtate.

Inſtead of finding relief from reading, every book he opened, of whatever kind, ſeemed to him adapted to increaſe his diſtreſs, which became ſo pungent as to deprive him of his uſual reſt, and to render his broken ſlumbers equally miſerable with his waking hours. While in this ſtate, he was viſited by the late Rev. Martin Madan, who was related to him. By explaining from the Scriptures the doctrine of original ſin, Mr. Madan convinced him that all mankind were on the ſame level with himſelf before God. The atonement and righteouſneſs of Chriſt were ſet forth to him as the remedy which his caſe required: and the neceſſity of faith in Chriſt, in order to experience the bleſſings of this ſalvation, excited his earneſt deſire for the attainment. His mind derived preſent eaſe from theſe important truths, but ſtill inclined to the ſuppoſition that his faith was in his own power. The following day he again ſunk under the horrors of perdition; and that diſtraction which he had ſought as a refuge from the fear of man now ſeized him amidſt his terrors of eternal judgement. A vein of ſelf-loathing ran through the whole of his inſanity; and his faculties were ſo completely deranged, that the attempt which he had lately deplored as an unpardonable tranſgreſſion now appeared to him an indiſpenſable work of piety. He therefore repeated his aſſault upon his own life, under the dreadful deluſion that it was right to rid the earth of ſuch a ſinner, and that the ſooner it was accompliſhed his future miſery would be the more tolerable. His purpoſe being again mercifully fruſtrated, he became at length familiar with deſpair, and ſuffered it to be alleviated by converſation with a pious and humane phyſician at St. Albans, under whoſe care he had happily been placed.

The converſation of this gentleman appears to have been highly beneficial to him. He recovered, by degrees, a conſiderable portion of cheerfulneſs; and with this a hope that he ſhould finally be accepted at the tribunal of God. Under theſe happier impreſſions, he compoſed ſeveral excellent hymns of pious exultation, as alſo many of the ſportive and lighter pieces of his moral poetry. A few years afterwards, however, he unfortunately relapſed into his former ſtate of dreadful melancholy; and this attack was of long duration indeed.

At times, however, after more than twelve years of uninterrupted deſpair, ſome tranſient changes of his mental ſenſations

ſations admitted a gleam of hope, of which he immediately availed himſelf for a renewal of intercourſe with God. He prayed in private as before his affliction, and even his ſlumbers were thus delightfully occupied. He has ſpoken of ſuch nights, compared with thoſe he uſually endured, as paſſed on a bed of roſe-leaves inſtead of fiery tortures, and as a tranſition from Hell to Heaven. Theſe lucid intervals were unhappily ſo ſhort, that he never reſumed his attendance on public worſhip. The moſt tolerable days that he ſpent in the cuſtomary ſtate of his mind he has deſcribed to me as begun with traces of horror left by the moſt frightful dreams. The forenoon, being employed in compoſition, became gradually leſs diſtreſſing. Before dinner he uſually walked two hours; and the air, the rural proſpects, and muſcular exerciſe, contributed to his further relief. If at dinner, and during the afternoon, he had the company of an intimate friend or two, which was frequently the caſe during the laſt ten years that he lived near Olney, their converſation ſeemed to afford the principal alleviation to his habitual burden. The evening was commonly employed in reading aloud to ſome friend who reſided with him; for, ſuch was the care of God over this amiable ſufferer, that he never was left without ſome companion, whoſe heart the Lord diſpoſed to ſacrifice every comfort for his preſervation and relief. But as night approached, his gloom of mind regularly increaſed; and when he went to his bed, it was not to reſt, but to be again haraſſed in ſlumber with the terrifying images of a bewildered fancy, neither reſtrained by the controul of reaſon, nor diverted by external objects.

Of the general condition of his mind, during the laſt ſeven years of his abode in this vicinity, which certainly were the moſt tranquil that he paſſed in the latter part of his life, the beſt judgement may be formed from his own expreſſions, in a poem written toward the cloſe of that interval. It was occaſioned by the unexpected acquiſition of a ſmall portrait of his mother, whom he had loſt more than half a century before, but had never ceaſed to remember with the warmeſt gratitude and the fondeſt affection. Having deſcribed her's and his father's paſſage through this life to a heavenly world, under the figure of a voyage ſpeedily and proſperouſly terminated, he naturally reverts, in the ſame metaphorical language, to the diſtreſſing contraſt which his own ſituation and proſpects preſented.

" But me, ſcarce hoping to attain that reſt,
" Always from port withheld, always diſtreſs'd—
" Me howling winds drive devious, tempeſt-toſs'd,
" Sails ript, ſeams op'ning wide, and compaſs loſt;
" And, day by day, ſome currents thwarting force
" Sets me more diſtant from a proſp'rous courſe.
" But oh the thought that thou art ſafe, and he,
" That thought is joy, arrive what may to me."

The principal pleaſure that our excellent neighbour appeared to be capable of receiving was indeed that which he derived from the happineſs of others. Inſtead of being provoked to diſcontent and envy by contraſting their comforts with his own afflictions, there evidently was not a benefit that he knew to be enjoyed by others which did not afford him ſenſible ſatisfaction—not a ſuffering they endured that did not add to his pain. To the happineſs of them who were privileged with opportunities of ſhewing their eſteem for him he was moſt tenderly alive. The advancement of the knowledge of Chriſt in the world at large was always near his heart; and whatever concerned the general welfare of mankind was intereſting to him, ſecluded as he was from the public, and in common from religious ſociety. In like manner, from his diſtant retreat, he viewed with painful ſenſations the progreſs of infidelity, and of ſin in every ſhape. His love to God, though unaſſiſted by a hope of divine favour, was invariably manifeſted by an abhorrence of every thing that he thought diſhonourable to the Moſt High, and a delight in all that tended to his glory.

During the laſt year, or two, of Mr. Cowper's life, his health and his ſtate of mind appeared to be as much reſtored as for an equal time at any period during his long afflictions. Toward the cloſe of the paſt winter, he was, however, attacked by a bodily diſorder, which brought on a rapid decay. His young friend and relative, convinced that he would ſhortly exchange a world of infirmity and ſorrow for a far more exceeding and eternal weight of glory, repeatedly endeavoured to cheer him with the proſpect, and to aſſure him of the happineſs that awaited him. Still he refuſed to be comforted. " Oh ſpare me! ſpare me! you know, you know it to be falſe"—was his only reply, with the ſame invincible deſpair to which he had ſo long been a prey. Early on the twenty-fifth day of April, he ſunk into a ſtate of apparent inſenſibility, which might have been miſtaken for a tranquil ſlumber but that his eyes remained half open. His

breath

breath was regular, though feeble; and his countenance and animal frame were perfectly ſerene. In this ſtate he continued for twelve hours; and then expired, without heaving his breath.

Subſtance of the moſt intereſting Parts of the Travels of C. F. Damberger, a German, through the interior Parts of Africa, from the Cape of Good Hope to Morocco, between the Years 1781 and 1797.

[Continued from Page 130.]

OUR adventurous traveller's courage now began to fail him at the unpleaſing proſpects by which he was ſurrounded. He conſidered that he was wandering about among ſavage tribes, in continual and imminent danger of being murdered. "I was (ſays he) ignorant of the roads, underſtood but very few words of the language, and was unacquainted with the qualities of hardly any of the roots and herbs growing in the country. My cloaths were already in rags, and others could not be obtained. My ſmall ſtock of gun-powder could not laſt much longer; and when it was expended how ſhould I be able to defend myſelf from the attacks of hoſtile men and ferocious animals? After pondering for ſome time on theſe impending evils, I could ſcarcely reliſh any food, and my body became weak and emaciated. Convinced however that, unleſs I choſe to remain among the Caffres, I muſt purſue my journey; I ſubmitted with reſignation to the will of Providence, and the agitation of my mind ſubſided.

"Before I departed on the following morning, the old man told me that, about *lago oiup* (i. e. according to their mode of reckoning, ſixteen full-moons) before, had ſeen in the *Koro Khaia* (Salt-mountains) ſome perſons who reſembled me in colour, and wore ſimilar cloaths and hats. I enquired in what direction theſe mountains lay, and he pointed towards the eaſt, where I ſaw a ſmall chain of mountains before me. The old man was likewiſe of opinion, that the ſea, whence the white ſtrangers had come, was only about five days journey diſtant from theſe mountains. On hearing this intelligence, my deſpondency immediately gave way to joy; for I confidently hoped to meet with ſome Europeans, in company with whom I might continue my journey. It may be neceſſary here to inform my readers, that whenever I ſpeak of having

having converſed with the Caffres, it is to be underſtood in a limited ſenſe: we only endeavoured mutually to communicate our ideas, ſometimes by ſingle words, but ſtill more generally by ſigns and geſtures. To reach that part of the country to which the old Caffre had pointed, I was under the neceſſity of going back half a day's journey, for the purpoſe of croſſing the Fiſh-river: and I halted again at the ſame place where I had ſlept two nights before. In the morning I purſued my journey in an oblique direction acroſs the chain of mountains; but had innumerable obſtacles and difficulties to overcome—Expoſed to the ſcorching rays of the ſun, I was obliged to climb from rock to rock, in continual danger of tumbling down headlong, and miſerably periſhing in the abyſs below. If I came to a place where the trees might afford me ſome ſhelter, I was under the neceſſity of forcing my way through the high reed-graſs; and I was continually diſappointed in my ſearch for freſh water. Among the reed-graſs indeed I ſometimes met with ſmall pools, but the water emitted a horrid ſtench and ſwarmed with inſects. I therefore once ſhot a gems-buck, and refreſhed myſelf with his blood. I likewiſe took one of the haunches with me, but was obliged to throw it away, as the ſcent of it attracted the wolves and tygers.

"At length on the third day, I deſcended from this ridge of mountains, and entered a fruitful plain, where however I could not find any water. Of the many different kinds of trees that grew here, one of them reſembled an oak, and produced a yellow fruit ſimilar to ſome of our plums. I eagerly devoured five or ſix of them, the taſte of which was at firſt agreeable, but at length ſo exceedingly acerb, as to make my mouth bleed. I took, however, a few of them in my pocket to be uſed in caſes of extreme neceſſity; and having roaſted them on the coals, in the evening, I found that they then taſted much better. In the interior of the country I afterwards met with many ſuch trees, but was more cautious in eating their fruit; which by ſome is called *ohegma*, and by others, beyond Caffraria, *ogheyhe*.

"Being now quite exhauſted with thirſt and fatigue, I began to look around for ſome wholeſome water, and whilſt thus employed, I eſpied a large kraal: this gave me inexpreſſible joy, as I was ſure to find water in its neighbourhood. Accordingly I ſoon came to a ſpring, and immediately lay down to quench my thirſt. Certain I am, that this water was more delicious to my palate than is the moſt coſtly wines, to that of the pampered epicure. I did not intend to

enter the kraal, partly becauſe I was afraid of being ill-treated there, and partly becauſe I wiſhed to proceed with all poſſible expedition towards the place where the old Caffre had ſeen the Europeans; but juſt as I was ſetting out, ſeveral young women came to the well to fetch water. The moment they ſaw me, they threw down their pitchers, ſcreamed, and fled to the kraal. Having filled my calabaſh, I followed them, and when within a few yards of the neareſt huts, I met about twenty Caffres armed with clubs advancing towards me: one of theſe demanded, to what nation I belonged? upon which I pointed towards the weſt. The man then ſeized my carabine, which I ſurrendered to him without reſiſtance; acquainting him, however, by means of ſigns, that it was loaded. He cautiouſly laid hold of it with both hands, pointing the muzzle upwards; and giving me a wink to follow him, he conducted me to a graſs-plot in the centre of the kraal, where I ſat down, and ſoon ſaw myſelf ſurrounded by ſeveral hundred perſons. In the mean time my conductor had walked off with my carabine: I roſe up, looked around, and not ſeeing him, begged of the by-ſtanders, by means of ſigns, to inform me whither he was gone. They ſhewed me his hut, and endeavoured to quiet my apprehenſions; whereupon I reſeated myſelf, and having requeſted ſome food, one of them immediately brought me a cake which was full of coals and aſhes, and of an unpleaſant taſte, but which my appetite being keen, I ate greedily. Two Caffres now approached me; and ſome of the by-ſtanders intimating, by means of a ſignificant wink, that one of them was the perſon who had carried away my gun, I looked earneſtly at him, which he perceiving, behaved in a friendly manner towards me, and made me ſome expreſſive ſigns, from which I might conclude, that he had only put my carabine in a place of ſafety, without intention to keep it. His companion, a man more advanced in years, but tall and robuſt, was ſtill more kind and conſiderate. He adviſed the by-ſtanders to give me ſomething to drink, and not to ſuffer me to ſit ſo expoſed to the rays of the ſun. At length he ſignified to me by a motion of his club, to follow him: and he conducted me to a bench in the ſhade, behind his hut, where I ſat down, and partook of ſome milk, which was preſented to me by a young woman, in a veſſel made of an excavated piece of wood. When I had reſted and refreſhed myſelf, I ſignified, that I wiſhed to proceed on my journey; whereupon my hoſpitable hoſt ſent the young woman to fetch my gun, with which ſhe returned without delay; at the ſame

time

time a man made his appearance, who underſtood ſomething of the Dutch language, and he aſked me, whence I came, and whither I was going, &c. I told him, that I had come from the Cape, and was going to that part of the globe, from whence ſhips ſailed. My landlord ſet up a loud laugh on hearing the purpoſe of my journey, and bid the interpreter to inform me, that I could not traverſe the poſſeſſions of the other nations, without expoſing my life to the moſt imminent danger; and that, therefore, it would be moſt prudent to remain where I was ſure to find aſſiſtance and ſupport. The interpreter told me further, that a ſhort time before, a veſſel had been wrecked near the coaſt, many people belonging to which had taken refuge in this diſtrict, but, on proceeding further had been robbed and murdered by the neighbouring nations. My landlord fetched two ſwords, a new piſtol, and ſome gold coins out of his hut, which he had received from theſe people. The French arms were engraved on every one of theſe articles, and I regretted moſt ſincerely, that I had not met with their former owners.

" In the year 1739, a Portugueze ſhip being wrecked on the coaſt, forty-three of the crew who were ſaved, reſided among the Caffres until 1743, gave them the iron and ſeveral articles, which were on board the ſhip, and inſtructed them in the art of forging Spaniſh ſpears, ſeveral of which are ſtill preſerved at the Cape. Yet theſe ſpears from their inconvenience, were ſoon converted by the Caffres into javelins. Moſt of the hordes which I have viſited, poſſeſſed forges provided with every neceſſary implement, ſuch as a ſtone anvil, hammers broad on one ſide, and on the other formed like a chiſel, tongs, and other ſimilar inſtruments. In lieu of files, certain ſtones are uſed, which anſwer nearly the ſame purpoſe. The huts of the Caffres reſemble thoſe of the Hottentots, and are alſo covered with mats. M. Vaillant's aſſertion, ' That the Caffres do not inter their dead, but that they are tranſported from the kraal by the family, and depoſited in a ditch, whither ſavage animals go, to feed at their leiſure,' I muſt alſo contradict. They bury their dead in ſeparate graves, and take care that wild beaſts do not ſcratch them out of the ground.

" By way of amuſement I uſed to carry wood into the huts, for which I received milk from the women: The men buſy themſelves but very little with houſehold affairs, procure no wood, do not attend the cattle, nor take much notice of their children; all this is left to the wife, who, in caſe of ſickneſs, requeſts another woman of her family to ſupply her

place. If the wife dies, her relations muſt take care of every thing, until the widower has choſen another wife, in return for which ſhe inherits the cattle which was the property of the deceaſed. If there are children, the huſband keeps the boys, and the relations bring up the girls. During my reſidence in this kraal, I learnt the place where the ſhipwrecked Frenchmen met with their fate, and was informed that their ſhip was lying at the diſtance of two days journey from this village. I reſolved to viſit the ſhip, mentioned this idea in the courſe of converſation with the Caffre who converſed with me moſt frequently, and requeſted him to accompany me thither. He did not reject this propoſal, but obſerved, that if the ſhip was lying off the eaſtern coaſt, it would be extremely difficult to carry my project into execution, without being attacked, nay, murdered by the wandering Muhorians, and that even ſuppoſing the ſhip ſhould lie in a convenient place, yet we could make no uſe of her, and ſhould of courſe reap but little benefit from our enterprize. Still I did not deſiſt from my deſign, and endeavoured to render it more palatable to the Caffre, by telling him, that we could at leaſt break off the iron, which he might keep himſelf. He was much pleaſed with this offer, and endeavoured to prevail upon ſeveral of his friends to join us in the enterprize. He communicated his deſign to the mampa and other Caffres, who approved of it unanimouſly, and at laſt twenty-ſeven men declared themſelves ready to attend us on our journey: they were armed with javelins, and I took with me my carabine, and ſome hammers and tongs, and other implements."

(To be continued.)

Proceſs for rendering Leather more durable and leſs permeable to Water.

TAR is well known to poſſeſs the property of preſerving the rigging of ſhips from being injured by the damp, without impairing the pliancy of the ropes. All that is required with reſpect to leather is to do to it what has been long and ſucceſsfully practiſed on cordage. But, to do it with more effect, let us not content ourſelves with barely applying the tar on the exterior ſurface. It muſt be made to penetrate into the ſubſtance of the leather, and to fill all its pores. For that purpoſe, let the leather be well

well warmed, the fleſh ſide being turned to the fire, and let a coat of warm tar be immediately laid on with a bruſh. That coat having dried in—which is ſoon done—the operation is repeated a ſecond, a third, or even a fourth time, according to the thickneſs of the leather—that is to ſay, until the tar, laid on the fleſh-ſide, has penetrated through to the grain.

A conſiderable addition will be made to the ſtrength and duration of the leather, if, in giving it the laſt coat of tar, it be ſprinkled over with iron-filings. They become as it were incorporated with the leather, which thence acquires ſuch ſolidity that the workman would be unable to ſew it if too great a quantity of the filings were uſed.

Finally, to preſerve the ſhoes impenetrable to moiſture, it is well occaſionally to rub the ſoals with hot tar. This operation is productive of the double advantage of preſerving the feet from wet, and alſo of keeping them warm: for experience has proved that reſins are not, except in a very ſmall degree, conductors of caloric.

ACCOUNT *of the* UNIVERSITY *of* DORPORT.

AN ukaſe has ordained the eſtabliſhment of an univerſity at Dorport. As ſoon as it is formed, His Majeſty is to preſent it with a tract of land, producing a revenue of 30,000 rubles per annum. The annual expences of the univerſity are eſtimated at 57,000 rubles, of which 1500 for a profeſſor extraordinary, thoſe of each claſs of ſtudy to be paid by the ſtudents. The univerſity will be ſuperintended by cenſors, who will receive their inſtructions from his Imperial Majeſty himſelf. There will be three governors, one from among the nobility of Ruſſia, a ſecond from that of Eſthonia, and a third from that of Courland. Theſe governors will have the nomination of profeſſors, and the firſt formation of the firſt regulations; but as they cannot always be preſent, their place will be ſupplied by a vice-curate, with an appointment of 2000 rubles. Theſe points being ſettled, other ſubjects of deliberation are to be diſcuſſed in the academical ſenate. The univerſity, like thoſe of Germany, will have power to confer the various degrees of literary dignity. The profeſſors and ſtudents will be required to wear an uniform, every claſs being thus diſtinguiſhed in Ruſſia. It is expected that the profeſſors of this univerſity will be appointed during the ſummer. There will be four profeſſors of theo-

logy,

logy, four of juriſprudence, ſix of medicine, and eight of philoſophy, excluſive of lecturers and maſters of arts. The exceſs of expence beyond the endowment granted by the Emperor, amounting to 24,000 or 27,000 rubles, will be furniſhed by the nobility. The ordinance relative to the inſtitution of this univerſity contains more than a hundred paragraphs.

ANECDOTES *of* JEMIMA WILKINSON.

[From the Duke de la Rochefoucault's Travels in North America.]

ONE Jemima Wilkinſon, a Quaker, and a native of Rhode Iſland, manifeſted ſo fervent a zeal in her religion, that at the age of twenty ſhe was admitted to all the meetings of the ſociety, which were held weekly, monthly, and quarterly, for ſettling the general concerns, and watching over the conduct of the brethren. She at length fancied that ſhe was called to act ſome great and extraordinary part, and in this perſuaſion formed the project of becoming the leader of a ſect. In the courſe of a long and dangerous illneſs, ſhe was ſuddenly ſeized, or gave it out that ſhe was ſeized, with a lethargy, ſo that to her friends ſhe appeared as really dead. She continued ſeveral hours in this ſituation, and preparations were actually making for her interment, when ſhe ſuddenly ſtarted up, called for her cloaths, declaring "that ſhe had riſen from the dead, and that ſhe had caſt off all her material ſubſtance, and retained only the ſpiritual." She went, accordingly, to the next meeting, as if with the authority of ſome celeſtial being, ſpoke there as one inſpired, and gained ſome followers. She ere long expreſſed her diſpleaſure at ſome religious obſervances of the Quakers, and was on this account reprimanded by the meeting, which appears to have been preciſely the thing ſhe wiſhed for and expected. In the opinion of others, ſhe met with this reproof, becauſe at the beginning of the revolutionary war, ſhe had been much attached to the tories, and favoured the Engliſh party, by declaiming againſt the war, according to the principles of the doctrine ſhe profeſſed. She continued preaching and proceeding in this manner, till ſhe was excluded from the meetings, which indeed all along appeared to be her particular wiſh. Being now a perſecuted perſon, at leaſt by her own account, ſhe began to gain ſome partiſans. She preached publicly on the neceſſity of the abolition of all meetings convened to cenſure, of a reform of the church-eſtabliſhment,

of granting to the friends univerſal liberty to preach what they pleaſed, without firſt aſking leave ſo to do, &c. She ſoon made ſome proſelytes, and at the ſame time drew upon herſelf the diſpleaſure of all who adhered to the old forms of the religion of the Quakers. She experienced, therefore, a very unfavourable reception for herſelf and doctrines both in Philadelphia and New York. Wherever ſhe came, every Quaker turned away from her with abhorrence, as the enemy of his religion, and all other perſons deemed her a fool or an enthuſiaſt. This diſpoſition of the public ſhe again called a perſecution, it being favourable to her ultimate views. The number of her followers was now daily increaſing; and as ſhe confidently truſted it would become ſtill more conſiderable, ſhe thought they might perhaps be willing to follow her. Accordingly ſhe propoſed to a number of them to flee from theſe regions of intolerance, and to ſettle in a place where they might worſhip God undiſturbed, and free from that bitter ſpirit of perſecution which men had introduced in oppoſition to the divine will.

Soon after, the country about Lake Seneca and Crooked Lake was fixed upon as the place of their ſettlement. The company of New York, which had purchaſed this land from the Indians, entered into a treaty for the ſale of it with theſe reformed Quakers. They were promiſed three tracts of land, containing each ſix thouſand ſquare acres, which were to form three diſtricts, and to which Jemima inſtantly gave the name of Jeruſalem. Thirty families removed hither with her; but ſhe had confidently expected three or four hundred more, of whom, however, not above twenty at laſt arrived. This ſociety ſoon ſpread over the three diſtricts, which it was to occupy; but was not ſufficiently numerous to repleniſh the fourth part of each. The enchantment, however, had already been broken by Jemima's abſence, and with it had alſo vaniſhed their zeal for peopling this new land of promiſe.

We ſaw Jemima, and attended her meeting, which is held in her own houſe. We found there about thirty perſons, men, women, and children. Jemima ſtood at the door of her bed-chamber on a carpet, with an arm-chair behind her. She had on a white morning-gown, and waiſtcoat, ſuch as men wear, and a petticoat of the ſame colour. Her black hair was cut ſhort, carefully combed, and divided behind into three ringlets; ſhe wore a ſtock, and a white ſilk cravat, which was tied about her neck with affected negligence. In point of delivery, ſhe preached with more eaſe than any other

other Quaker I have yet heard; but the ſubject matter of her diſcourſe was an eternal repetition of the ſame topics—death, ſin, and repentance. She is ſaid to be about forty years of age, but ſhe did not appear to be more than thirty. She is of middle ſtature, well made, of a florid countenance, and has fine teeth, and beautiful eyes. Her action is ſtudied; ſhe aims at ſimplicity, but there is ſomewhat pedantic in her manner. In her chamber we found her friend, Rachel Miller, a young woman of about twenty-eight or thirty years of age, her follower and admirer, who is entirely devoted to her. All the land which Jemima poſſeſſes is purchaſed in the name of Rachel Miller, an advantage which ſhe owes to her influence over her adherents, and to her dexterity in captivating their affections.

Jemima, or *the Friend* (as ſhe is called by way of eminence), inculcates, as her leading tenet, poverty, and reſignation of all earthly poſſeſſions. If you talk to her of her houſe, ſhe always calls it "the houſe which I inhabit." This houſe, however, though built only of the trunks of trees, is extremely pretty and commodious. Her room is exquiſitely neat; and reſembles more the *boudoir* of a fine lady, than the cell of a nun. It contains a looking-glaſs, a clock, an arm-chair, a good bed, a warming-pan, and a ſilver ſaucer. Her garden is kept in good order; her ſpring-houſe* is full of milk, cheeſe, butter, butcher's-meat, and game. Her hypocriſy may be traced in all her diſcourſes, actions, and conduct, and even in the very manner in which ſhe manages her countenance. She ſeldom ſpeaks, without quoting the Bible, or introducing a ſerious ſentence about death, and the neceſſity of making our peace with God. Whatever does not belong to her own ſect is with her an object of diſtaſte and ſtedfaſt averſion. She ſows diſſenſion in families, to deprive the lawful heir of his right of inheritance, in order to appropriate it to herſelf; and all this ſhe does under the name and by the agency of her companion, who receives all the preſents brought by the faithful, and preſerves them for her reverend friend, who being wholly abſorbed in her communion with Chriſt, whoſe propheteſs ſhe is, would abſolutely

* Theſe are ſmall offices or detached houſes in America, in which butter milk and freſh meat are generally kept. They are called ſpring-houſes, becauſe a ſtream of freſh water is always running through them.

ſolutely forget the ſupply of her bodily wants, if ſhe were not well taken care of.

(To be continued.)

ON THE RISE OF THE REFORMATION.

LEO the Tenth was not aware, that whilſt he was compoſing the troubles which the ambition of his neighbours or the miſconduct of his predeceſſors had occaſioned, he was exciting a ſtill more formidable adverſary; that was deſtined by a ſlow, but certain progreſs, to ſap the foundation of the Papal power, and to alienate that ſpiritual allegiance which the Chriſtian world had kept inviolate for ſo many centuries.

Under the controul of Leo, the riches that flowed from every part of *Europe* to Rome, as to the heart of the eccleſiaſtical ſyſtem, were again poured out through a thouſand channels, till the ſources became inadequate to the expenditure. To ſupply this deficiency, he availed himſelf of various expedients, which, whilſt they effected for a time the intended purpoſe, roufed the attention of the people to the enormities and abuſes of the church, and, in ſome meaſure, drew aſide that ſacred veil, which, in ſhading her from the prying eyes of the vulgar, has always been her ſafeſt preſervative.

The open ſale of diſpenſations and indulgencies for the moſt enormous and diſgraceful crimes was too flagrant not to attract general notice. Encouraged by the diſſatisfaction which was thus excited, a daring reformer aroſe, and, equally regardleſs of the threats of ſecular power and the denunciations of the Roman ſee, ventured to oppoſe the opinion of an individual to the infallible determinations of the church. At this critical juncture Luther found that ſupport which he might in vain have ſought at any other period, and an inroad was made into the ſanctuary, which has ever ſince been widening, and will probably continue to widen, till the mighty fabric, the work of ſo many ages, ſhall be laid in ruins.

It is not, however, ſo much for the tenets of their religious creed as for the principles upon which they founded their diſſent, that the reformers are entitled to the thanks of poſterity. The right of private judgement, which they claimed for themſelves, they could not refuſe to others;

and, by a mode of reaſoning, as ſimple as it was deciſive, mankind arrived at the knowledge of one of thoſe great truths which form the baſis of human happineſs. It appeared that the denunciations were as ineffectual to condemn as its abſolution was to exculpate; and, inſtead of an intercourſe between the man and his prieſt, an intercourſe took place between his conſcience and his God.

On the preſent inhuman Mode of Slaughtering Cattle.

THE mode of ſlaughtering cattle, &c. in this country, greatly outrages humanity, and is diſcreditable to thoſe who have the power to redreſs it. It is the current practice to bleed calves to death for the purpoſe of whitening the meat, and the proceſs evinces ingenuity in torture. An inciſion is made in the throat, and the animal is hung by the heels to a beam, while yet alive, and convulſed with pain, one end of a ſhort iron hook is ſtuck in the body near the tail, and the other in the mouth, for the purpoſe of bending the neck, and opening the wound, and in this ſtate the poor beaſt remains, ſometimes for hours, before it dies.—The mode of felling oxen, although leſs objectionable, is ſtill unneceſſarily barbarous. The writer of this article has ſeen an ox, with its head almoſt ſhattered to pieces, five ſeveral times break from the butcher, after receiving as many blows. The ſubject is ſo painful and ſo diſguſting, that the multitude have not deciſion enough to credit it, and thus it happens that either with cruel indifference they ſubmit to the abuſe, or with miſtaken notions of neceſſity, ſilence the pleadings of humanity.

Lord Somerville, to whom ſociety is much indebted for his benevolent and patriotic endeavours to promote uſeful knowledge, took with him to Liſbon a perſon to be inſtructed in the Portugueſe method of ſlaying oxen, or, as it is there termed, from the mildneſs of the proceſs, "to lay down cattle."—The butcher ſtands in front of the animal, and holding the right horn in his left hand, paſſes a ſharp pointed knife, about ſix inches in the blade, over its brow, through the vertibræ of the neck into the ſpine, and in an inſtant it is dead.

His Lordſhip has engaged to have our ſlaughtering butchers here inſtructed in this practice, but they, with all the ignorant pertinacity and prejudice to be expected from ſuch a claſs,

a claſs, decline the offer, and we fear will continue to do ſo, unleſs the legiſlature or the community, by appropriate reſolutions, ſhould coerce its adoption.

REMARKS ON LAW LANGUAGES.

[From the Works of the late Hon. Daines Barrington.]

THERE is no inſtance of any country in Europe (except England) permitting their laws to be enacted in a modern European language, and that not their own: the ancient laws of Scotland are in Latin; thoſe of the Saxons in the Saxon tongue; and the ancient ſtatutes of Ireland, which begin with the ſtatute of Kilkenny, Ed. 2. are in Engliſh; thoſe of Sweden, Denmark, and Spain, in their own languages; thoſe of Sicily and the Italian ſtates in Latin.—The reaſon for the Engliſh ſtatutes being in French, aroſe from the general affectation, which prevailed at this time, of ſpeaking that language, inſomuch as to become a proverb, "Jack would be a gentleman if he could ſpeak French." Hickes, in his introduction to his learned Theſaurius, gives the following extract from a manuſcript in the year 1385: "Oon is (ſc. reaſon) for children in ſchole, agenſt the uſage and manner of all other nations, beeth compelled for to leave hire own language, and for to conſtrue hire leſſons, and hire things in Frenche, and ſo they haveth ſethe the Normans come firſt into Englonde: alſo gentilmen children beeth taught to ſpeke Frenſche, from the time that they be rocked in there cradel. And uplandiſhe men will likne hymſelf to gentylmen and fondeth of great beſyneſſe to ſpeke Frenſche for to be told of."

Engliſh began to be the language in which boys conſtrued their leſſons in the days of Richard II.

A REFLECTION.

IF there wants any thing beſide the applauſe of the beſt judges to eſtabliſh the reputation of your performance, it is the diſlike of the worſt. For falſe taſte, whatever it may pretend, though it may even impoſe upon itſelf, at its heart naturally hates true genius.

Original Letter from a Private in the Camborne Volunteer Corps, about 28 Years of Age, who had engaged to be married to a Widow of about 60, but was prevented by her Children.

HONOR'D & BELOVED CAPTAIN,

THE urgency of this epiſtle is ('tis hoped) for itſelf a ſufficient excuſe for daring to write to your honor: being prevented laſt night from marching to the dwelling-houſe of Mr. Gribble, our pariſh-clark, with my young and blooming intended, by a lawleſs and undiſciplin'd banditti, who called themſelves her relations.

I am, therefore, under the neceſſity of humbly craving aſſiſtance of a file or two of your beſt men, to enable me to have my banns wrote, and thereby ſecure my future happineſs.

Should this requeſt meet your honor's notice and approbation, you will infinitely oblige your honor's moſt ſubordinate humble ſervant,

S—— C——.

Anſwer, by G. England, of Uplyme, to W. Harris's Charade, inſerted December 8.

WHEN gaudy ſpring, ſo much confeſs'd,
Unfolds her charms ſo gay,
And hedges *Bloom*, and nature's dreſs'd
In all the pride of May:

Then o'er the ſmiling *Field* I love
With gentle ſtep to ſtray,
Or 'neath ſome ſhade-emboſom'd grove
Peruſe a BLOMFIELD's lay.

*** We have received the like anſwer from Serjeant Whittle, of the Upway Volunteers; R. Toulmin; R. Baker, of Poole; T. Jarvis, Malborough; William England, Lyme; T. Whicker, Exeter; and William Sherwell, of Modbury.

Anſwer, by Serjeant Whittle, of the Upway Volunteers, to the Rebus, by R. Baker, inſerted December 22.

FROM theſe initials plainly it is ſeen,
Great CYRUS is the warrior-prince you mean.

☞ Similar anſwers have been received from W. England, of Lyme; G. England, of Uplyme; and W. Chudleigh, of Newton Buſhel.

A REBUS, *by W. Chudleigh, of Newton Buſhel.*

A Roman Emperor firſt ſelect;
A King of Crete next recollect;
A judge infernal now explain
Who doth in Pluto's regions reign;
A Britiſh Monarch ſcrutinize;
And then a ſea-port town which lies
On Albion's ſhores; Laſtly detect
The nymphs who lakes and ponds protect.

Ye bards, who're ſkill'd in myſtic lore,
Combine th' initials right;
One of the claſſics you'll explore
Whoſe works afford delight.

An ENIGMA, *by Serjeant Field, of the late Fourth Devon Militia.*

AN humble ſupplicant doth crave
Within your page a place to have;
In me an humble ſervant ſee,
To whom ſo many bend the knee.
But ſhould I now attempt in verſe
My various uſes to rehearſe;
As how I'm form'd, and what contain,
'Twould be too much for my weak brain.
Suffice it then if I declare
You truſt great treaſures to my care;
Nor was I ever thought unjuſt
In things committed to my truſt;
And tho' I in your chamber dwell,
What paſſes there I never tell.
By merchants too my name is us'd,
Tho' oftentimes I'm much abus'd;
And why? Becauſe my diſtant friend
Will not accept of what I ſend.
Should I admit of any doubt,
A farther hint I now throw out;
Reverſe my name, and there remains
A compenſation for your pains.

POETRY.

For the WEEKLY ENTERTAINER.

On the 1ſt Day of January, 1801, being the Commencement of the Union between Great Britain and Ireland.

HAIL ſweet auſpicious morn! for ever dear,
Which proud Hibernians long ſhall celebrate;
Thou'rt come to uſher in an infant year,
To us with ſolid happineſs replete.

Riſe, happy Erin! riſe, diſpel thy gloom,
This day to mirth attune thy native ſtring:
Of loyalty the glorious theme aſſume,
Of Britain's favour and thy fortune ſing.

Behold this day Britannia, kind as great!
With you her wealth and envied honours ſhares;
With you unites the common foe to meet,
And in her ſtandard rev'rend Patrick bears.

What beauties add our ſhamrock's verdant leaves,
To the rough thiſtle, and the bluſhing roſe!
Whilſt in return freſh vigour it receives,
Inhales freſh odour, and new fragrance blows.

E'en ſo the lofty elm and circling vine
Advantage mutual from their union find;
Empurpling grapes adorn, whilſt they entwine
Supporting elms, for their aſſiſtance kind.

Now let rebellion hide its aſpect dread;
Let perſecution from the land be driv'n;
Let loyalty be rais'd up in their ſtead,
And harmony, thoſe choiceſt gifts of Heaven.

No more ſhall father with his ſon contend,
Nor hoſtile brothers meet in deadly ſtrife;
Nor furious faction urge once tender friends
To ſnatch each other's liberty or life.

Avaunt pale diſcord! with thy horrid train;
No more diſtract this long afflicted iſle;
Let heav'nly concord now triumphant reign,
Domeſtic peace and chearing plenty ſmile.

Let trade unſhackl'd now her bounty ſpread;
Let uſeful arts and ſciences improve;
And thou, induſtry! long a ſtranger, ſhed
Thoſe comforts thro' thee granted from above.

Let rural ſports return with all their ſweets,
Sweets to oppreſſive bigotry unknown!
For vice that genuine pleaſure never meets
Which is enjoy'd by innocence alone.

Return

Return bleſt joys of virtue and of peace,
To crown our bliſs attend, ye lovely fair!
Depriv'd of you our chiefeſt pleaſure ceaſe,
Tranſcendant raptures dwell but where you are.

HIBERNICUS.

Hamoaze, Plymouth, February 4, 1801.

For the WEEKLY ENTERTAINER.

The YOUNG MIDSHIPMAN.

BY A BOY AT THE SCHOOL AT TIVERTON.

THE gale ſprings up, the ſailors bid adieu,
To Britain's cliffs retreating from their view—
When Edward gazing on the leſs'ning ſhores,
His laſt farewell in tender accents pours.
Adieu, ſweet native ſcenes of youth's career,
Where calmly glided on each fleeting year:
Where parent nature's choiceſt gifts impart
Sweet ſource of pleaſure to th' enwraptur'd heart;
Farewell, ye ſunny hills! and whiſp'ring groves,
No more ſhall Edward there recount his loves,
But by the ocean's intervening ſpace
Hemm'd in, be doom'd the watry way to trace.
Lo! as I ſpeak thy much-lov'd proſpect flies,
And loſt in air forſakes my ſwimming eyes.
Gay fancy's open field, quite unconfin'd,
What pleaſures paſt impoſes on my mind!
Oft as I ſink, o'ercome with balmy ſleep,
My mind (tranſported from the faithleſs deep)
At home is borne, reviſits every ſcene,
My father's manſion, and the village green.
Scenes that once pleas'd, but now reflection give,
By memory eterniz'd for e'er they live.
But hark! what noiſe my frighted ſilence breaks,
To duty call'd I go—the watchman ſpeaks:
I leave my hammock with unwilling mind,
T' expoſe my ſhiv'ring frame to piercing wind.

WINTER.—*A* SONNET.

A Wrinkled, ſour, old man they picture thee,
Old Winter! with a ragged beard, as grey
As the long moſs upon the apple-tree,
Cloſe muffled up, and on thy dreary way
Plodding alone thro' fleet and drifted ſnows,
Blue-lipp'd, an ice-drop at thy ſharp blue noſe.
They ſhould have drawn thee by the high-heap'd hearth,
Old Winter! ſeated in thy great arm'd chair,
Watching the children at their Chriſtmas mirth;
Or circled by them, as thy lips declare
Some merry jeſt, or tale of murder dire,
Or troubled ſpirit that diſturbs the night,
Pauſing at times to move the languid fire,
Or taſte the old October, brown and bright.